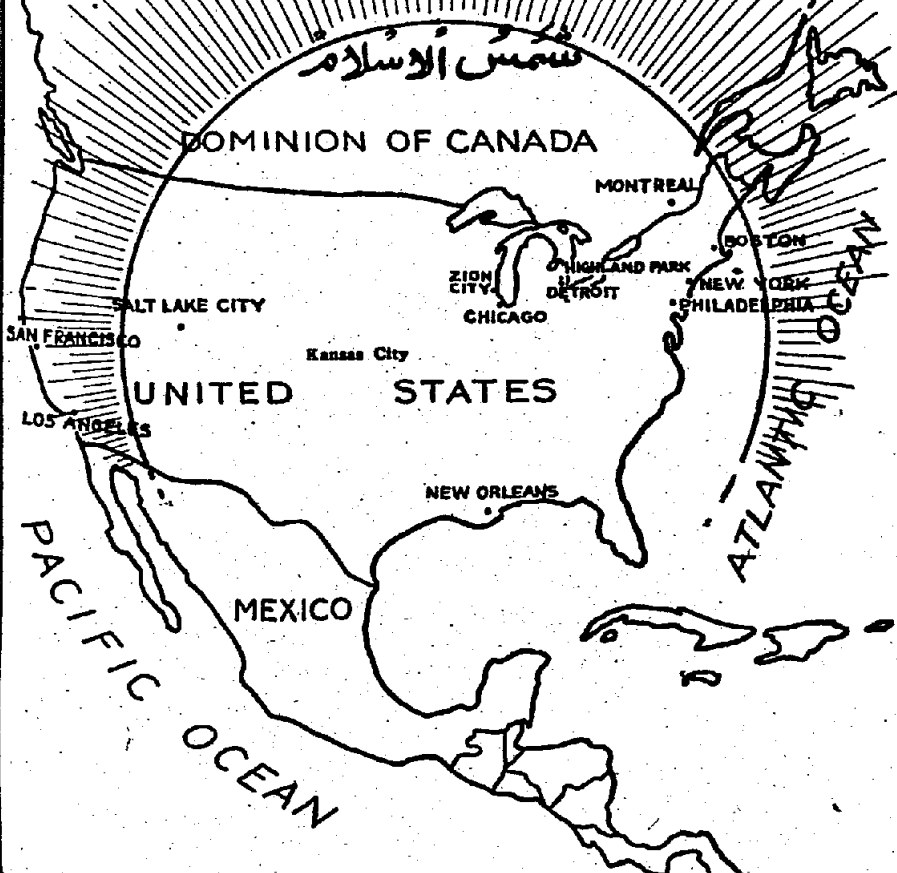


لا اله الا الله محمد رسول الله

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

THE AHMADIYYA MOVEMENT IN ISLAM

Khalil Ahmad Nasir
220 S. State St.,
Chicago 4, Illinois,
U. S. America.

THE AHMADIYYA MOVEMENT IN ISLAM

Mirza Monawar Ahmad, H. A.,
2522 Webster Avenue,
Pittsburgh, Pa., U. S. A.

THE LONDON MOSQUE,

63 Melrose Road,
Southfields,
London, S. W. 18,
England.

THE NIGERIAN BRANCH OF THE SADAR ANJUMAN AHMADIYYAH

P. O. Box 418,
Lagos (S. Nigeria)
B. W. Africa.

THE AHMADIYYA MOVEMENT

P. O. Box 39,
Salt Pond,
Gold Coast, West Africa.

THE AHMADIYYA MOVEMENT,

P. O. Box 11,
Bo, Sierra Leone,
West Africa.

THE AHMADIYYA MOVEMENT,

P. O. Box 554, Nairobi,
Kenya Colony,
B. E. Africa.

THE AHMADIYYA MOVEMENT,

Mount Karmal,
Haifa, Palestine.

M. RAMZAN ALI, H. A.

Corrales 2668
Buenos Aires,
Argentina.

THE AHMADIYYA MOVEMENT

Rose Hill, Mauritius.

THE AHMADIYYA MOVEMENT

Masjid Ahmadiyyah
Nagarawangi 57
Tasikmalaja, Java

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

THE
Moslem Sunrise

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HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD
KHALIFAT-UL-MASIH II
HEAD OF THE AHMADIYYA MOVEMENT IN ISLAM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

از الذين عند الله الاسلاحة

A Passage From The Holy Quran



O ye who believe! fear Allah as He should be feared; and let not death overtake you except when you are in a state of remission.

And hold fast, all together by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.

And let there be among you a body of men who should invite to goodness and enjoin equality and forbid evil. And it is they who shall prosper.

And be not like those who became divided and who disagreed among themselves after clear proofs had come to them. And it is they for whom there shall be a great punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿٥٠﴾

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ
وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا
وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ
مِنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَهْتَدُونَ ﴿٥١﴾

وَلْيَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْعُرْفِ وَيَنْهَوْنَ عَنِ السُّكْرِ ۚ وَأُولَٰئِكَ هُمُ
الْمُقْبِلُونَ ﴿٥٢﴾

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ
عَظِيمٌ ﴿٥٣﴾

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Abdullah ibn Amr said the Prophet used to say: "The best of you are those who have most excellent morals." (Bukhari)

Abu Huraira said that the Prophet of Allah said, "The most perfect of the believers in faith is the best of them in moral excellence, and the best of you are the kindest of you to their wives." (Tirmidhi)

Ibn Umar reported that the Messenger of Allah said, "A Moslem is the brother of a Moslem; he does him no injustice, nor does he leave him alone to be the victim of another's injustice; and whoever does the needful for his brother, Allah does the needful for him; and whoever removes the distress of a Moslem, Allah removes from him a distress out of the distresses of the day of resurrection; and whoever covers the fault of a Moslem, Allah will cover his sins on the day of resurrection. (Bukhari)

Anas said that the Prophet said, "Help thy brother whether he is the doer of wrong or wrong is done to him." The companions said, "O Messenger of Allah, we can help a man whom wrong is done, but how could we help him when he is the doer of wrong?" The Prophet replied: "Take hold of his hands from doing wrong." (Bukhari)

Anas reported that the Prophet said, "Do not hate one another and do not be jealous of one another, and be servants of Allah as brothers; and it is not lawful for a Moslem that he should sever his relations with his brother for more than three days." (Bukhari)

Jarir relates that the Messenger of Allah said, "Allah has no mercy on him who is not merciful to men." (Bukhari)

Excerpts From the Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi 1835-1908

My Teachings

Let all your power be exerted to establish Allah's unity upon earth. Be kind and merciful to the creatures of God. Let not your tongue speak evil against them or your hands do injury to them. Do not oppress them but try your best to do good to them. Speak not the word of pride and vanity to any one though he be your subordinate or servant. Abuse not any one though he might abuse you. Walk upon earth in humility and meekness and sympathise with your fellow-beings, that you may be accepted of God. There are many who show meekness outwardly but inwardly they are ravening wolves. There are many who are smooth in appearance but they have the nature of a serpent. You cannot be accepted of your God until your tongue conforms to your heart. If you are in a high place, glory not in your greatness and do not look down upon the lowly but have mercy upon them. If you are learned, glory not in your learning, and do not despise the ignorant with vanity but give them a word of kind advice. If you are rich, glory not in your riches and behave not proudly toward the poor, but serve and assist them. Shun the paths that lead to destruction. Fear God and be righteous. Worship not any creature but severing all your earthly connections, be ye wholly devoted unto God. Let not your delight be in this world. Serve God only, and devote your life to His service. Hate every impurity and evil for God's sake, for your Lord is holy. Let every morning bear witness that you have passed the night with righteousness, and let every evening bear witness that you have passed the day fearing God.

Be not afraid of the curses of this world, for they are like the smoke which disappears instantly and cannot turn the light of your day into the darkness of night; but fear the curse of God which comes down from heaven, and brings ruin, both in this world and the next, upon the heads of those upon whom it descends. You cannot save yourselves with hypocrisy, for your Lord sees the inmost secrets of the heart. Can you deceive Him? Therefore stand uprightly before Him, purge your hearts of every impurity and cleanse them

of every dross. If the slightest darkness remains in you, it may overcome your light and all shall be darkness. If there is vanity, hypocrisy, self-approbation or idleness in you, you cannot be acceptable in the sight of God. Be not deceived that a few words that your lips utter are the goal of your life, for Almighty God wishes to bring about a thorough transformation in your lives. He demands of you a death, after which He shall breathe a new life into you. Be at peace with each other and forgive the trespasses of your brethren, for wicked is the person who does not agree to be at peace with his brother. He is in danger of being cut off, for he sows the seed of dissension. Renounce your desires and passions in every way and settle your differences quickly. Being true, humble yourselves like one who is in error, that you may be forgiven. Get rid of the fatness of passion because strait is the gate to which you are called, and a fat man cannot enter in it. Woe unto him who does not accept these words which have come out of the mouth of God and have been taught by me. If you wish that God may be pleased with you upon heaven, be at agreement with one another as twinborn brothers. The greatest among you is he who most forgives his brother's trespasses. Woe betide him who does not forgive, and persists in vengeance. Such a one has no share in me.

Fear the curse of God, for the Lord is a holy and jealous God. The workers of iniquity cannot attain the nearness of God. The proud, the unjust, and the dishonest cannot approach Him. Every one who is not jealous for the name of the Lord, cannot draw nigh to Him. They who are greedy of every sordid earthly gain like dogs, or are busy like ants in gathering the riches of this world, or fall like vultures upon the carrion of vile things of this world, and lead their lives comfortably in these enjoyments are turned away from Almighty God, and can have no access to His presence. An evil eye cannot see Him and an impure heart cannot know Him. Who casts himself into fire for His sake, shall be delivered from hell-fire; who weeps for Him shall laugh; and who cuts asunder the ties of this world for His sake shall meet Him. Be ye the friends of God with a sincere heart and with faithfulness and zeal, that He may befriend you. Show kindness and mercy to your servants, your wives and your poor brothers that mercy may be shown to you on heaven. Be ye for God in right earnest that He may be for you. The world is a place where trials and afflictions await you on all sides. Take hold of God with firmness and fidelity that He may keep these calamities from coming near you. No one can be smitten with a calamity upon earth until a decree is issued from heaven; nor

can an evil be removed until mercy descends from heaven. It is wisdom to take hold of the root and not to trust to the branch. You are not forbidden to make use of a medicine or to resort to a measure, but you are forbidden to put your trust in these, for nothing will happen but what God wills. If any one can, let him trust in God for to trust in God is the safest course.

I also enjoin upon you not to forsake the Holy Quran, for in it is your life. Those who honour the Holy Quran, shall be honored on heaven; those who prefer the Holy Quran, shall be preferred on heaven. There is no book on the face of the earth for the guidance of the world but the Holy Quran, and no apostle for the intercession of mankind but the Holy Prophet Muhammad (may peace and the blessings of God be upon him). Endeavour to bear true love to this Prophet of honour and glory, and do not give excellence to any one over him that you may be written on heaven among those who are saved. Do not deceive yourselves that you shall see salvation only after your death, for true salvation is that which reveals its light in this very life. Who is saved? He who knows the existence of God to be certainly true and certainly knows the Holy Prophet Muhammad (may peace and the blessings of God be upon him) to be the intercessor between men and God.

Under heaven there is no other apostle of equal dignity with the Holy Prophet, nor any book of equal excellence with the Holy Quran. To none has Almighty God willed to vouchsafe an everlasting life, but this chosen Prophet lives for ever. Of this his everlasting life Almighty God has thus laid the foundation that He has continued the benefits of his Law and spirituality to the day of judgment, and through the continuance of his spiritual blessings, has at last favored the world with the advent of the Promised Messiah whose advent was necessary for the completion of the Islamic building. It was necessary that this world should not have come to an end until a spiritual Messiah had been raised in the Moslem line like to the one who had been raised in the Mosaic line. I am that Messiah: God has ordained it to be so. The fool fights with his God but the wise man submits to His decrees.

Ye people! who call yourselves my followers, you cannot be recognised as my followers on heaven until your footsteps fall on the path of true right-

eousness. Say your five daily prayers with your whole heart, humbling yourselves before God and fearing Him in such a manner as if you actually see Him. Keep your fasts faithfully for the sake of God. Such of you whom the Law requires, must give alms in accordance with its directions. If the pilgrimage to Mecca has become obligatory upon you, and there is no obstacle, you must perform the pilgrimage. Do good so as to love it well and forsake evil so as to hate it. Know it for certain that no deed rises up to God which is devoid of true righteousness. Righteousness is the root of every goodness; if the root has not dried up, the deed shall prosper. It is necessary that you should be tried with various afflictions and adversities as the faithful before you were tried. Beware that you stumble! Earth cannot inflict any harm upon you if the tie by which you are bound to heaven is a strong tie. It is your own hands and not your enemy's that cause you a loss. If your earthly honor is all lost, God will give you an eternal glory on heaven. Do not forsake Him, therefore. It is necessary that you should suffer various afflictions, and be deprived of some long-cherished hopes, but be not grieved, for your God tries you and examines the faithfulness of your hearts in His path. If you wish that even the angels should praise you on heaven, rejoice when you are persecuted, and be thankful when you are abused, and sever not the tie when you meet with failures. You are the last of God's chosen people; therefore do deeds exceeding in their excellence the deeds of every other people. Whoever is slack and remiss among you, shall be cast off as an excrement and shall come to a grievous end. Hear me, for I give you the glad tidings that your God really exists. Though all the creatures are His, yet He selects him from among all who selects Him for his Lord, and He comes to him who goes to Him, and He glorifies him who declares His glory. Come to Him with your hearts cleansed of every guile and duplicity, and your tongues, eyes and ears purified of every defilement.

Two defects cannot be
found in a believer, avarice
and evil disposition.

Holy Prophet.

The Laws of Distribution of Wealth in Islam

by

Hazrat Khalifatul Masih II

Head of the Ahmadiyya Movement in Islam

Islam has put forward four principles every one of which is designed to secure a more equitable distribution of wealth. One of the principal causes of social inequality is the accumulation of property and wealth in a few hands so that the common people are deprived of all chances of acquiring property for themselves. To deal with this evil Islam compulsorily distributes property among a large number of heirs. On the death of a Moslem his parents, widow, sons and daughters, all succeed to their shares in the property left by the deceased. Nobody is at liberty to modify in any manner the share to which each heir is entitled under this system. The Quran says that any attempt to interfere with this system is sinful. As compared with the Islamic system of inheritance, other systems suffer from various defects. Under some of them landed property is inherited by the eldest son alone and under others females are excluded from inheritance by males. Manu, for instance, has laid down that daughters shall be excluded in the matter of inheritance by sons. Under all these systems property is confined in the hands of a comparatively small section of the community and the poor sections are deprived of all chances of improvement in their economic condition. As against this, Islam teaches that unless property and wealth are widely distributed the community as a whole will not be able to progress. Under the Islamic system if a man has succeeded in accumulating property it will be divided on his death among all his children, his parents (if still alive) and his widow. In the course of a couple of generations the original patrimony will have been so divided and subdivided that everyone of the numerous heirs of the original propositus will be compelled to exert himself to earn a respectable living instead of wasting his talents and living comfortably with the help of inherited wealth.

Secondly, Islam forbids the hoarding of money; that is to say, it directs that money should be constantly in circulation. It must either be spent or in-

vested so that it constantly fulfils its primary object as a means of exchange, and should promote commercial and industrial activity. A contravention of this direction is regarded by Islam as entailing grave divine displeasure resulting in dire penalties. There is a verse in the Quran which says that those who accumulate gold and silver in this life will be punished by means of the same in the life to come. The significance of this is obvious. If people were at liberty to accumulate money and precious metals which are the equivalent of currency, so much wealth would be withdrawn from circulation and, as a result, the community at large would be so much the poorer. If money is put constantly back into circulation it helps to promote beneficent activities of all kinds and thus serves to relieve poverty and distress by providing employment and stimulating effort. Take a simple illustration. If a person having a certain amount of money decides to build a residence for himself or to construct a building for a public purpose, then, apart from the achievement of his object, he will by this means have provided employment for a number of brick-layers, masons, carpenters, iron-smiths, and so on. This would not have been the case had he merely kept the money locked up in his house or in a bank. Even in the case of Moslem women, although Islam permits them to wear ornaments, it discourages the expenditure of large amounts of money for this purpose.

Thirdly, Islam forbids the lending of money on interest. The institution of interest also results in accumulating wealth in comparatively fewer hands. It enables people with established custom and connections to go on multiplying their wealth practically without limit to the detriment of the rest of the community. Under an economic system which could have made provision for agricultural credit on some basis other than that of interest, the peasantry in the countries where a great portion of the earnings of a peasant goes into the coffers of the money-lender would have been very much more prosperous than it is to-day. Under the system now prevalent in countries like India once a peasant is compelled to borrow, all his savings are absorbed by interest on the loan, and even after he has repaid the amount of the loan, many times over, in the shape of interest, the original loan still remains due from him. Interest is, therefore, a curse which like a leech goes on sucking the blood of the poor. If the world desires economic peace, interest must be abolished so that wealth is not permitted by this means to be monopolized by a small section of the community.

It may be urged that the three principles to which I have so far made reference no doubt secure that property and wealth should be continuously divided and subdivided and money should be put into circulation so as to prevent its

accumulation in a few hands, but they make no provision for the direct relief of poverty and distress. The answer is that Islam supplements these with a *fourth* principle by providing for compulsory levies and encouraging voluntary contributions for the relief of poverty. Under the institution of Zakat, it is the duty of an Islamic State to levy a tax of $2\frac{1}{2}\%$ on the average upon all wealth and capital which has been in the possession or under the direction of an assessee for one year. The proceeds of this tax must be devoted exclusively towards the relief of poverty and the raising of the standard of living of the poor. It must be noted that this tax is to be levied not merely upon the income or profits but on capital and accumulations, so that sometimes this $2\frac{1}{2}\%$ may amount to as much as 50% of the income or profits and in the case of accumulations has to be paid out of the accumulated money. This also has the effect of encouraging investment, for, if a person has a certain amount of money accumulated in his hands or lying to his credit he will have to pay Zakat on it at the rate of $2\frac{1}{2}\%$ per annum, so that gradually the money will begin to disappear in payment of the tax. Every normal person, therefore, is compelled to invest his money and to put it into circulation so that he may be able to meet the assessment out of the profit earned. This results in a double benefit to the community as it secures the circulation of wealth and thus provides employment for all sections and in addition secures $2\frac{1}{2}\%$ of the capital and the profits made for the benefit of the poor.

The Islamic economic system recommends that money and wealth should be constantly in circulation and employed in the service of the community and that all accumulations, capital and profits, should be made to contribute towards the relief of poverty and the raising of the standard of living. If the injunctions laid down by Islam in this respect are obeyed and carried into effect, the most miserly person would be compelled to invest his savings and thus make a contribution towards general prosperity and in addition pay $2\frac{1}{2}\%$ on them towards the relief of poverty.

It must, however, be remembered that in spite of all these provisions, Islam recognises the right of private property and individual ownership. But it secures that the individual owner should treat his property as a sort of trust and subjects the institution of private property to limitations and correctives which tend to reduce the power and influence of the wealthier sections of the community.

The encouragement of individual effort will ensure that everybody will follow his own particular pursuit or occupation with diligence and this must

result in continuous intellectual progress. A physician will try to achieve the highest success in the art of healing, an engineer will aim at getting ahead of fellow professionals in his particular branch of engineering, a manufacturer will try to improve his methods so as to secure the highest yield at the lowest cost and so on. If each of them is further persuaded to contribute generously towards the service of their fellow-beings, the necessary funds will be secured while maintaining intellectual progress, and without occasioning any resentment or bitterness.

If everybody is permitted and encouraged to exercise his particular talent to the utmost extent, a physician in the art of healing, a lawyer in the courts of justice, an engineer in the thousand and one activities that require the exercise of his skill, and they are then asked voluntarily to contribute out of their surplus towards the relief of their less fortunate brethren, they will experience no feelings of injustice or bitterness but the satisfaction and happiness of being able to serve the cause of humanity. This would maintain justice and fair-dealing and promote benevolence and goodwill all around.

Contrast with this the feelings of a person whose earnings or property are taken away from him compulsorily by the State. He will experience no surge of benevolence towards the poor. In fact a sense of injustice will always rankle in his mind and he will always be ill-disposed and disaffected towards a system which constantly subjects him to such treatment. On the other hand, the poor will have no feelings of gratitude in the matter. They will be disposed to imagine that the mere fact of a man being rich showed that he had been unjust and dishonest and that it was a good thing that he had been compulsorily deprived of his surplus property. Under a voluntary system a rich man will contribute towards the relief of the poor but there will be no feeling of injustice on the one side or hostility on the other. These will be replaced by benevolence and goodwill.

This is the method adopted by Islam. It imposes taxes for this purpose by way of *Zakat* and *Ushar*, and then supplements them by the injunction:

And spend in the way of Allah and do not expose yourself to destruction with your own hands, and do good to others, surely Allah loves doers of good. (2:195)

That is to say, in addition to compulsory taxes you must make voluntary contributions towards the relief of the poor, and must not by failing in this duty

provide for your destruction. This means that those who have a surplus of wealth will suffer no real loss by contributing towards the relief of the poor but that if they do not do so they will in the end themselves be destroyed.

In this verse God enjoins that those who have surplus means should employ them in the service of humanity and should thus save themselves from destruction. In other words, Islam permits the acquisition of wealth by proper means but forbids storing it up, as this would ultimately lead to revolution and destruction of property.

The verse then proceeds to say:

'And do good to others'.

That is to say, it exhorts Moslems to go a step further by reducing their own requirements and spending the money thus saved in the service of humanity. It enjoins, however, that this should be done cheerfully and not out of the fear that surplus wealth be destroyed otherwise. The object should be to win the pleasure of God. If this teaching is followed in order to win the pleasure of God, it would afford happiness to the poor, safeguard the rich, and win Divine pleasure for them. The verse concludes:

'Surely Allah loves doers of good'.

That is, you should not imagine that in acting upon this teaching you are being deprived of the wealth that you have lawfully earned. This would in turn prove a profitable investment which would win for you the Love of God, improve society in this world, and secure reward for you in the next. In other words, you will secure comfort and happiness both here and hereafter. This teaching safeguards individual effort and enterprise on the one hand, and secures the uplift of the whole of society on the other.

Farewell to Sufi M. R. Bengalee

Sufi M. R. Bengalee, missionary-in-charge of the Ahmadiyya Movement in Islam, U.S.A., and editor of the Moslem Sunrise, has left for Pakistan after devoting nineteen years of his life to the cause of Islam in this country. In spite of extreme hardships, he carried the banner of Islam high and edited the Magazine with amazing success. We earnestly pray that his noble efforts may be crowned with abundant blessings and highest rewards from Allah. We wish him all the happiness and peace back at home. His departure will certainly long be felt by the America Mission of the Movement. The present editor requests the prayers that Allah may help him to carry on the responsibilities of the Mission and the Magazine successfully.—Editor.

Peace Can Be Saved Through Islam

At the present critical period, the world is at the crossroads of war and peace. Important decisions are being made in Washington, Moscow and other capitals of the Big Powers about the future of the world. To some, war is inevitable to make the world safe for democracy, for others it should be avoided at any expense. The horrors of war have made them think that a nation should never resort to war because it is an evil.

That the wars always bring disasters cannot be doubted. But, whether they should be avoided at any price is the crucial question. The problem arises when it becomes impossible for a single nation to avoid war, however great an evil it might be, when that nation notices that its rights of self determination are at stake.

Nobody denies the fact that as a general rule of reason, every man ought to endeavor for peace, as far as he has hopes of obtaining it, but when he cannot obtain it and finds himself, on the contrary, menaced by the loss of his liberty, he feels himself justified to seek the advantages of war.

Islam takes a unique but very natural and practical position between these two extremes. Neither does it teach the doctrine of absolute non-resistance as some religions do, nor does it say that "the art of war is the natural art of acquisition", as Aristotle is supposed to have preached. It does not advocate vain idealism of impracticable pacifism. It does not go to any extreme. Islam teaches to do the right thing at the right time in the right manner.

If all people acted upon the teachings of Islam, war would automatically be abolished. Primarily, Islam has laid stress upon peace more than any other religion. The very word, Islam, means 'peace'. The Moslems have been commanded time and again to strive for peace. The Holy Quran says: "And be not slack so as to cry for peace and you have the upper hand, and God is with you, and He will not bring your deeds to nought." (47:35). Standing positively for peace, the Quran emphasizes that "there is much good in agreement" (4:128) and enjoins upon the Faithfuls to "live peacefully with one another" (8:1).

It may perhaps be easy to talk of peace but the real test lies in facing the actual problems. In spite of earnest efforts, disputes still may arise which may disturb peace and harmony of the world. Islam, going further than other religions in mere preaching the maintenance of peace, hits at the very roots which cause these disputes. The main causes of wars are mostly, vicious competition, diffidence and lust of glory. Islam strikes at all of them. To stop these motives, it teaches "Do not covet that in which God has made some of you excel others." "Do not lift thy eyes to those worldly benefits which we have bestowed upon others to try them in their actions. That which thy Lord has bestowed on thee is best for thee and most lasting", says the Holy Quran.

Apart from this, Islam also forbids interest, which supplies the sinews of war. Interest leads to the accumulation of wealth in a few hands and still facilitates war. The two World Wars were made possible only by the institutions of interest. If huge loans on interest had not been possible, the conflicts would have ended long before these wars actually terminated. The system of loans makes it possible for the Governments to carry on a ruinous struggle much longer.

On the other hand when one nation becomes aggressor, Islam does not believe in merely becoming pacifists. It teaches that in self defense, one has to take resort to war. The Holy Quran says, "Permission is granted to those against whom war is made that they may defend themselves, for they have been unjustly persecuted". Not for gain or glory, but for the freedom of conscience, are the Moslems allowed to go to war.

Keeping in the middle path is the only way which can assure both security and rights of freedom and self-determination of Humanity. So, it is only through Islam that the peace of the world can be brought. If the people could act upon the principles of Islam, all the roots of friction and strife will be removed and the world will live in permanent peace and harmony.

Khalil Ahmad Nasir

The best of good acts in
God's sight is that which is
constantly attended to al-
though in small degree.

Holy Prophet

The Palestine Problem

The incontestable fact is that Palestine is and was when the Zionist problem was created 30 years ago an Arab country, belonging to the Arabs as its indigenous people and occupiers since the dawn of history. The only real title which any people has to its country by whatever means it may have acquired it in the first instance comes from long and continued possession. It is long and continued possession that gives the British their right to Britain, the French their right to France and the Americans their right to America. This is a criterion which the common acceptance of mankind has set up as a universal principle. It is recognized as the basis of just and civilized dealings between nations. It is indeed the basis of the integrity and security of all nations and no just international order can be established in the world to-day on any other foundation.

In 1917 when the Balfour Declaration was issued the population of Palestine was something like 650,000. Of these more than 600,000, i.e., over 90% were Arabs. As Arabs they had been in continuous possession of the country since the seventh century of the Christian era. In another sense however they had an even older title to the country for they were the descendants of the original native population which had inhabited the country from the dawn of history, which was there when the Jews came into it about 1,500 B.C., survived the Jewish occupation and retained possession of a large part of the country throughout the Jewish period, and remained in the country after the Jews left it, to be Arabised in the 7th century as a result of the Arab conquest and continue their occupation of the land in this new character.

Prior to the 1914-18 War, Palestine was a part of the Ottoman Empire. Its status however, like that of the other parts of the Arab world, was not that of a subject territory or colony but that of an equal partner with the Turkish parts, participating fully in the Government of the Empire with representatives in the imperial parliament and Cabinet.

Even this status, however, did not satisfy the Arabs who desired complete independence and with this object revolted against Turkey during that war. In return for their armed assistance Great Britain undertook, subject to certain reservations relating to French interests in Syria and Lebanon, to recognize and uphold the independence of the Arabs in a region which included Palestine.

Contrary to these pledges and in violation of their incontestable natural rights, the Arabs were not only denied their independence by the 1919 settlement, but also subjected to an unprecedented form of aggression, the attempt to establish in their country a national home for the Jewish people.

Here it is necessary to explain what the position of the Jews in Palestine was at that time.

Apart from the 600,000 or more Arabs, there was in 1917 a small Jewish community in the country numbering 35-40,000, i.e., less than 9% of the population. Most of these, however, were long established naturalized Jews, like the Jewish minorities that existed in almost every country of the world. Even if these Jews had cherished nationalist ambitions against the Arab population and desired to increase their numbers by Jewish immigration from abroad, they would have been debarred, by another universal principle, namely the right of majorities, from any right to enforce their wishes against the will of the Arabs. But these indigenous Jews had no such ambitions and made no claim to the country. The challenge to the clear and natural right of the Arabs to Palestine came from outside, from a section of world Jewry in Europe and America.

ZIONIST CLAIMS

The Zionist claim to Palestine on the basis of which, ostensibly, the Balfour Declaration and the Mandate for Palestine were framed, rests on a number of arguments all of which represent ingenious but manifestly spurious attempts to get around the fundamental universal principles on which the Arab right stands unshakably.

The first is the historical argument by which the Zionists claim Palestine on the grounds of the special historical association of the Jewish people with it and the fact that at one time more than 2,000 years ago the Jews had a kingdom in a part of it. If, however, as we have seen, long and continued possession gives a people an indisputable right to the country they inhabit, then that right alone automatically cancels all claims based on a prior occupation and the Arabs' 1,300 years possession of Palestine gives a complete and categorical answer to this Zionist claim.

The second Zionist argument is that the special religious significance which Palestine has for the Jews gives them a right to it. The answer to this is that Palestine has a religious significance for the Moslems and the Christians of the world no less sacred than its significance for the Jews. It is manifest, however, that this fact does not give all the Christians or all the Moslems of the world, or any proportion of them, the right to go to Palestine and take it away in a secular sense from its native people. In the secular and political sense a land

can only belong to the people who inhabit it, whatever spiritual significance it may have for certain communities living outside it.

The third Zionist argument is that many Jews regard themselves as homeless in the rest of the world and have a very strong desire to go to Palestine. But surely wanting something and having a right to it are two entirely different things and no matter how strongly some Jews may wish to go to Palestine, the mere fact of their having this wish can give them no right to enforce it if by so doing they will be trespassing on the rights of others.

The fourth argument is what one may call the argument of justification by results, namely that because the Jews of Europe are at this moment of history more advanced technically than the Arabs of Palestine and better organized, they can develop the country by colonising it better than its inhabitants could. Even if the premises on which this argument rests were true, it would still be worthless because it is an immoral argument. Such reasoning, if accepted, could justify any aggression by the more advanced against the less advanced countries of the world. This was the kind of argument which Hitler used to justify his new order and Mussolini to exonerate himself of the guilt of aggression against Abyssinia.

Lastly the Zionists advance, and since the Jewish tragedy in Europe under Hitler have been advancing with redoubled insistence, the humanitarian argument. This argument, however powerful as it is, can only give the Jews a right against the whole civilized world as such. It cannot give them any right against one particular country, especially as that country was in no way responsible for the sufferings of the Jews in Europe. It cannot in any way justify their going to a country against the wishes of its people. Moreover, the General Assembly of the United Nations, in its sitting of 15th December, 1946, unanimously adopted a resolution against the resettlement of displaced persons in such countries as Palestine, where this resettlement would be likely to disturb friendly relations with neighbouring countries, or to be harmful to the interests of the inhabitants of non-self-governing countries like Palestine. The resolution of the United Nations, which is in paragraph 9 in the Appendix No. 1 to the Constitution of the Refugees International Organization, reads as follows:

"The organization should endeavour to carry out its functions in such a way as to avoid disturbing friendly relations between nations. In the pursuit of this objective, the Organization should exercise special care in cases in which the re-establishment or re-settlement of refugees or displaced persons might be contemplated either in countries contiguous to their respective countries of origin or in non-self-governing countries.

"The Organization should give due weight among other factors to any evidence of genuine apprehension and concern felt in regard to such plans in the former case by the country of origin of the persons involved

or, in the latter case, by the indigenous population of the non-self-governing country in question."

The Zionists argue on the one hand that there is nowhere for the Jewish refugees to go except Palestine, and on the other that the Jewish refugees have no wish to go anywhere but to Palestine. Both contentions are untrue. The lie is given to the first by the fact that several South American States have offered to take refugees from Europe and that one of them in particular, the Dominican Republic, specified their willingness to take Jewish refugees. The lie to the second is given by the recent application of 5,000 German Jews in Palestine for permission to return to Germany. But the Zionists are determined to sabotage all attempts to solve the Jewish refugee problem in a genuinely humanitarian manner and to refuse every alternative to Palestine because their real object is political and not humanitarian.

THE BALFOUR DECLARATION AND THE MANDATE

The whole Palestine problem was created by the Balfour Declaration and the Mandate which Britain obtained for Palestine and in which the Declaration was incorporated. By the Balfour Declaration Britain declared its sympathy with the idea of establishing in Palestine a national home for the Jewish people and offered "to use its best endeavors to facilitate the achievement of this object," provided that nothing should be done "to prejudice the civil and religious rights" of the rest of the population. Now quite regardless of what was actually meant by this declaration, it is quite clear that Britain had no right to promise Palestine or anything in Palestine to a third party. Palestine did not belong to Britain. Nor did Palestine belong to the Turks with whom Britain was at war at the time. As mentioned previously in this paper, Palestine, like the rest of the Arab countries, was a part of the Ottoman Empire, but the Arabs themselves were in revolt against Turkey and fighting on the side of Britain and the Allies for their national independence. Their right to independence had been specifically recognized by Britain in the agreement concluded between her and them in 1915 and more generally by the universal principles laid down by the Allies as the moral basis of their fight against Germany and according to which all the subject peoples under enemy rule would be liberated and, if sufficiently advanced, recognized as independent communities. In so far therefore as the Balfour Declaration contemplated anything incompatible with the full political and economic freedom of the Arabs of Palestine, in so far indeed as it presumed to confer any rights on the Jews in Palestine against the wishes of the Arabs, it was morally invalid. Legally too it was invalid because it was incompatible with the honest fulfillment to the Arabs of the solemn pledges Britain had made to them a year before its issue.

India-Pakistan Dispute on Kashmir

(Extracts from the Speech Delivered by Sir Muhammad Zafrullah Khan, Foreign Minister of Pakistan, before the Security Council of the United Nations)

The population of Kashmir is distributed communally as follows: In Kashmir proper (apart from Jammu state), 93.5 per cent of the people are Moslems. Sixty-two per cent of the people of Jammu state are Moslems. In the combined Jammu and Kashmir State, seventy-eight per cent of the people are Moslems. The total population is approximately 4,000,000. Gilgit which is the high mountain region in the northwest, a part of which borders on the Soviet Union, is entirely Moslem. The total area of the State which is largely composed of high mountains and barren hills is 82,000 square miles. The region is famous for its beauty. The people are similarly famous. Their high artistic talents are well known. What is not fully known is the depths of misery to which they have been reduced by a century of unmitigated tyranny and oppression under Dogra rule until it is difficult to say which is the greater tragedy for a Kashmiri: his life or his death. Death often comes as a release from an unbroken chain of suffering, misery and privation which begins in the cradle and ends only in the grave.

These downtrodden miserable specimens of humanity have in their desperation sometimes turned like the proverbial worm. Though constant grinding misery and unceasing oppression had almost succeeded in converting these once brave and highly artistic people into docile serfs, a thrill of admiration ran through the hearts of all lovers of liberty when, in their struggle to achieve a modicum of the most elementary of human rights and some slight easing of the constant burden of tyranny which was crushing them, they were mowed down by the bullets of State troops in their uprisings of 1931 and 1932 but refused to turn their backs and received those bullets on their bared breasts. The doom of Dogra Raj in Kashmir was in those days of tragedy and heroism sealed in Kashmiri blood.

THE MAHARAJAH'S CHOICE

The constitutional settlement arrived at between the British and the Indians presented the Maharajah with a difficult choice. Geography, economics and the wishes and the sentiments of an overwhelming majority of his people pointed in one direction—that is to say, accession to Pakistan—and indications have not been wanting that he was at one time inclined to proceed in that direction.

Later, he appears to have become inclined in the other direction. But this presented a problem in regard to his people. As I have said, 78 per cent were Moslems. Having regard to his geographical position and the distribution of population in his state, he knew that it was certainly as much as his throne was worth if he made any movement in the direction of accession to India.

However, the other Hindu and Sikh States of the Punjab had solved this problem. For instance, Karpurthala had a majority of Moslems—but then all of them had been got rid of. That is how the question was solved in Kapurthala. The Maharajah of Kashmir must have thought that in the case of Kashmir the killing of a few thousand of his Moslem subjects, the jailing of the leaders, and the expulsion of a million or so might sufficiently cow down the rest. And apparently that was the scheme that he adopted.

In the month of September, atrocities upon the Moslem population by the troops of the Maharajah started, particularly in that part of the State which is known as Poonch. But Poonch had this troublesome feature: that, on the best estimates, at least 70,000 Poonchis had served on the side of the United Nations in the last war, and therefore were not very easy to deal with.

These foul deeds are still being perpetrated on innocent Moslems in the Poonch and Jammu Provinces and the number of Moslem refugees from the Kashmir State that have come to Pakistan for protection is now well over two hundred thousand.

Pakistan has made many attempts to arrive at a settlement with and over Kashmir. When the trouble first arose, there were allegations of non-fulfillment of the agreement with regard to supplies from the Kashmir side. There were allegations of raids into Pakistan territory and the massacre of Moslems inside the state; from the Pakistan side, and it was suggested that a representative of the Pakistan Government should go to Kashmir and discuss these matters on the spot with the Prime Minister of the State. As a matter of fact the Joint Secretary in the Foreign Office at Karachi, was despatched for the purpose. The courtesy shown to him when he arrived was that the Prime Minister refused to hold any discussion with him. That was the first attempt of Pakistan to settle matters by amicable adjustment. The second step followed a request, on October 15, by the Prime Minister of Kashmir for an impartial enquiry. We accepted at once and we telegraphed our acceptance, asking them to nominate their representative and stating that on hearing from them, we would nominate ours. We heard nothing more about it.

Our Governor-General then made a further suggestion. He suggested that the Prime Minister of Kashmir might come down to Karachi to discuss matters. This was turned down. Since then many attempts were made by Pakistan to settle the matters by negotiation.

THEIR ALLEGATIONS

I now come to some of the specific allegations that have been made in the statement filed on behalf of India with regard to Pakistan's alleged complicity in the situation in Kashmir. The representative of India starts with the allegation that pressure was applied on behalf of Pakistan against Kashmir, to induce Kashmir to accede to Pakistan. The pressure is suggested as having been applied in the form of stoppage of supplies which should have gone on normally under the existing agreement.

I have already explained what the conditions were in East Punjab and West Punjab during that period. Practically no traffic was moving between the two territories. None could move. There was so much killing going on. The only traffic was that of refugees and they, sometimes even when under military escort, were being massacred. It was not only Kashmir that was suffering from lack of supplies; West Punjab itself was suffering from lack of supplies.

The railways in Western Pakistan were experiencing great difficulty in maintaining services, owing to lack of coal. Even behind their frontiers, where the question of refugees and killings and massacres was not acute. Coal had to come from the Dominion of India. The Dominion of India was experiencing difficulties in the matter of supply of coal to Pakistan, and Pakistan, consequently, was experiencing difficulties in running its railways and other communications.

Then there was a third factor. Dogra troops were killing Moslems inside the State of Kashmir, and Moslem lorry-drivers of vehicles that would normally have carried these supplies from Rawalpindi into Kashmir refused to move even in respect of such supplies as were available inside West Punjab, unless military escort was provided. It was repeatedly explained to the Kashmir authorities that the West Punjab Government, having regard to much more urgent calls upon them, were unable to supply military escorts for these lorries.

"PEACE OF THE GRAVE"

We are assured, "Our only interest is to see peace restored in Kashmir". Yes, but what kind of peace? So far as the Moslems are concerned, your interest, no doubt, is to restore the kind of peace you have restored in East Punjab. Your object, no doubt, is to restore in Kashmir State the kind of peace that prevails in other Indian states in East Punjab and the neighboring area, which are in accession with you.

To the Moslems that means the peace of the grave; that is the peace of annihilation; that is the peace of banishment. Are you surprised that your definition of peace should not be acceptable to the Moslems? They are not attracted by the kind of peace that you want to restore.

THE SOLUTION

The question is: How is this situation to be met? It can be met only in one way. When the people of Kashmir—when I say the people of Kashmir I

mean the Moslems of Kashmir because the Hindus, the non-Moslems, are, at the moment, in no danger of being persecuted—are convinced that there is no further apprehension of their being dealt with in the manner in which their co-religionists have been dealt with in the other States—Kapurthala, Faridkot, Jind, Nabha, Patiala, Bharatpur, Alwar and Gwalior—and there is no further pressure upon them of any kind, they will be in a position to express their wishes as to accession to India or Pakistan.

THEY MUST GO

The efforts made by Pakistan show what the attitude of the Pakistan Government has been. Every effort, every offer, every proposal toward that direction has come from us. We still adhere to all those proposals. All that we want to ensure is this: Every one who has gone into Kashmir should go out—Sikh bands, Rashtriya Sevak Sangh volunteers, Indian troops, Tribesmen, men from Pakistan, if any, Moslems who are Indian nationals and who were refugees in Pakistan, everybody. All must get out, including Indian troops. The mere fact that they are troops of the Indian Government, from the point of view of reassurance to the people of Kashmir, makes no difference. No, it does make a difference. It makes this difference: that in East Punjab, in many parts, the Moslems were able to organize themselves and withstand the attacks of the infuriated Sikh mobs and gangs. But they were unable to withstand the attacks of the police and the army of the Indian Dominion, and they therefore had to leave their villages and get out. Our fear is—and we are convinced that fear is justified—that under the aegis of the Indian Army, the grim tragedy which has been enacted in so many other places, including Delhi, will be enacted in Kashmir also. There is no reason why it should not be enacted in Kashmir also. There is no reason why it should not be enacted in that remote valley, when it has been enacted under the very noses of the Government of India in Delhi itself.

Therefore, by whatever means it may be possible, the condition to be brought about is this: whether by joint administration under the two Governors-General, by occupation of predominantly Moslem areas in Kashmir by Moslem troops from Pakistan and predominantly non-Moslem areas by Indian troops, by inviting Commonwealth forces, non-Indian forces or whether through the United Nations—Kashmir must be cleared. Fighting must stop. Kashmir must be cleared of everybody. Normal administration must be restored. There should be no kind of pressure, either from the Moslem Conference being in power and holding the reins of administration or the National Conference being in power and holding the reins of administration. No kind of pressure should be put upon the people. The people should then be invited to express their wishes regarding the way they want to go, to India or to Pakistan, and whatever they decide should be accepted.

The Significance of Hadith

The personal relationships of admiration and love which he (the Holy Prophet, ed.) inspired in his associates have echoed down the centuries, thanks to the instruments which the Community created in order to evoke them afresh in each generation.

The earliest of these instruments was the narration of *Hadith*. So much has been written about the legal and theological functions of the *Hadith* that its more personal and religious aspects have almost been overlooked. It is true, to be sure, that the necessity of finding an authoritative source which would supplement the legal and ethical prescriptions contained in the Quran led to a search for examples set by Muhammad in his daily life and practice. One could be certain that if he had said this or that, approved this or that action, one had an absolutely reliable guide to the right course to adopt in any similar situation. And it is equally true that this search went far beyond the limits of credibility or simple rectitude, and that it was in due course theologically rationalized by the doctrine of implicit inspiration.

But in its origin it was the natural outgrowth of simple piety and personal loyalty, and it has always remained so outside theological and legal circles — and within them also. Indeed, the existence of this attitude amongst the members of the Community in general is the necessary presupposition of the rise of the legal and theological attitudes. It began, in all probability, in Muhammad's own lifetime, and one of its purposes (possibly even its primary purpose) was to preserve and pass on to later generations the portrait and personality of the man Muhammad. Without the *Hadith* he would in course of time have become, if not a distant, at least a generalized figure in their historical and religious background. The *Hadith*, presenting his human existence in an exuberant mass of living and concrete detail, not only set before Muslims a minute picture of human life as it should be lived, but, still more, linked them to him in the same close personal relationship which, so far from weakening, has grown with the centuries. The figure of Muhammad has never become formalized and institutionalized; and it is hardly an exaggeration to say that the warmth of this personal feeling for the beloved Prophet has long been most vital element in the religion of the Muslim masses.

Get-Together Pleader

"Everything Belongs to Humanity"

His Credo to Resolve World's Ills

"We simplify world problems today by thinking that they are a result of a power struggle between the U. S. and the U. S. S. R. Actually, most of the deadlocks at the United Nations are the consequences of our insistence on the materialistic values instead of the spiritual ones, our division of all things into mine and yours when we should be translating into practical politics the truth that everything belongs to humanity."

The man who thus defined his basic approach to world problems is Sir Zafrullah Khan, K. C. S. I., who today speaks for the 70,000,000 people of Pakistan that entered the organized family of nations last year, as the world's newest state and the U. N.'s 57th member. One of India's elder statesmen who served his country, before it was partitioned, on every political level from the provincial to the international, Sir Zafrullah today is chief of the Pakistan delegation to the United Nations. He is also constitutional adviser to Bhopal, a princely state which recently joined the Dominion of India.

"The governments of India and Pakistan must get together and work out a method by which they can offer effective guarantees to their respective religious minorities," he says. "Since the whole problem is primarily one of religious passions, it seems to me the solution must also be a psychological one; and the most effective way to spread the psychology of security which the peoples of India and Pakistan need above all, would be to offer effective protection to all the religious shrines and centres."

Sir Zafrullah derives this "supernationalism" not from experience alone, but also from deep-seated religious convictions. He belongs to a fundamentalist Moslem sect which has gone back to the sources of Islam, has discarded what it considers subsequent impositions and degeneration, and is now missionizing throughout the world (including London and Chicago) for a return to the original values and concepts of Islam.

Speaking to Sir Zafrullah, one gets the feeling that underneath his policy-and-politics-wise mind, his impeccable diplomatic manners, his slightly nervous and very vivid charm, this is the thing that really matters to him — his spiritual convictions. That is why a little autograph book he keeps of world leaders contains the signatures of his political opponents as well as his friends and supporters and why, reviewing his life and career to date, he can say, without sounding even the least bit phony: "It has been a good life. One is grateful to Providence for having been vouchsafed so many opportunities to serve."

The Star Weekly, Toronto. (March 20, 1948.)

SEGREGATION IN THE CHRISTIAN CHURCH

"At present the churches are among the most segregated institutions in America. Recent studies have shown that less than one-half of one per cent of the Negro protestants worship in churches with the whites, although 10 per cent belong to denominations that are predominantly white. There is no great difference between northern and southern churches in this matter. In most sections, the practice of racial separation in churches is so well established that Benjamin Mays, a prominent Negro, has said he would 'tremble for the Christian cause' if 50 Negroes were to enter an average local church on a Sunday morning and ask to become members.

"The clergymen were asked to 'agree' or 'disagree' with the statement, 'A Christian goal is a non-segregated church in a non-segregated society.' Of the white superintendents, 54 per cent agree, 26 per cent disagree, and 20 per cent leave this statement unmarked.

"However, Negro ministers are increasingly coming to the conviction that fullness of opportunity in church and society will be denied them until segregation is eliminated. They see more clearly than whites that this value conflict must be faced squarely in the church if it is to be resolved in society as a whole. As one of the Methodist Negro bishops said recently, "We want opportunities to develop leadership, of course, but when the opportunity is provided only by limiting fellowship, I don't want it. Without fellowship, there is no church."

The Christian Century, April 14, 1948.

HOLINESS

When holiness is present we're aware,
Like hidden rose whose perfume doth arrest;
The aura of its presence doth reveal
A charity aflame, spirit of faith,
Incessant prayer, and veiled austerity.
'Fore it doth dignity and learning bow
In humble tribute to its excellence.
It doth convince where eloquence hath failed;
It doth disarm where might was impotent.
Whom it endows hath won the pearl of price,
And in the brilliance of its purity
He is likest unto God.

B. Eugene

Christianity in America

"The Christianity with which America is familiar is distorted, confused, and almost absurd." This sweeping charge is based on a study of 50 examination papers from a college sophomore class. Author of the study is the teacher of the class, writing anonymously in the current bi-monthly *Religious Education*. Almost all the students, says he, came from religious homes, had regularly attended Sunday school, and had just completed a semester's survey of religion which included five weeks of Bible study.

Out of the 50, "there were eight or nine religious literates." The rest generally were under the impression:

That there was no difference between the Old and New Testaments, but that the figure of Jesus appeared "here and there through it all, tempting Job, helping the prophets, and giving the Ten Commandments to Moses." It would seem that "years of Sunday school had conveyed no clear idea of the simple fact that Jesus is the reason for there being a *New Testament* . . ."

That everything in the Bible happened at more or less the same time and place. "The students seemed unable to grasp the fact that some events in the Bible took place years before others, that some ideas were very ancient, that the events occurred in the faraway Near East, and that the writing is flavored by this locale."

The sophomores saw God as "a somewhat arbitrary yet sentimental old man who has a tendency to rap people's knuckles when they don't show him proper respect. . . ."

"It is interesting to note that the seven Roman Catholics in the class shared these general ideas. They knew no more about their religion than the rest, in spite of the popular myth that 'at least the Catholics know what they believe.'"

In the current *Journal of Psychology*, a report by Harvard Psychologist Gordon Allport and James M. Gillespie analyzes the religious beliefs of 500 Harvard and Radcliffe students.

All but 6% of the men and 10% of the women had had childhood religious training; the majority said that they were still religious in practice. But half had no convictions about specific doctrines; 15% denied ever experiencing deep religious feeling; 25% professed orthodoxy of some kind; 20% were agnostics; 12% were atheists. But 70% said that they felt the need of some kind of belief.

Time, April 19, 1948

How Islam Abolished Slavery?

Ideal Treatment to Prisoners of War

The motive behind Slavery as practised by civilised nations in the past was economic strength through vast amounts of wealth produced by means of the cheap and forced labour so obtained. The slaves were exploited in various ways: they were set to work in factories and farms and plantations, or used as motive power to drive ships through the seas to enrich trade and commerce. These last are spoken of in history and literature as "galley slaves" — an expression with association extremely lacerating to the humane and noble impulses of our nature.

Islam has completely sealed these sources of supply for slave labour. The Holy Quran lays down an invariable principle: —

It is not permissible or proper for the Prophet that he should take frail goods of this world, while Allah desires for you the hereafter; and Allah is mighty and wise (VIII : 67).

We learn thus that the Divine Law has never countenanced the taking of prisoners except after regular battles in the course of regular declared wars. Only in the course of war springing from religious issues, prisoners can be made of those who are caught on the field bearing arms, or caught helping the combatants. This condition sweeps the civil population clean out the danger of Slavery and also precludes the rounding up of less civilized neighboring communities to be pressed into forced labor.

"You desire the frail goods of this world, while Allah desires for you the hereafter." In view of the practices prevailing among your enemies and other people, this principle might appear to you to be economically unsound, for it deprives you of a convenient weapon in universal use, but Allah is well aware of the social and economic dangers lurking under this cruel device, and He recommends for you a course of which the ultimate fruits would more than amply justify it, for they would give you peace in this life and the approbation of God in the next.

It is beyond doubt, therefore, that Islam absolutely does not permit that prisoners should be taken except in war, on the field of battle. In the early periods of Islamic history this principle was scrupulously observed. In the reign of Hazrat Umar a deputation from Yeman waited upon him to complain that before Islam they had been made into slaves without any cause by a neighboring Christian tribe. Hazrat Umar replied that though the event took place before responsibility for public order devolved upon Islam, he would look into the case and have them set free if their complaint was borne out by facts. In contrast to this enlightened stand taken by Islam in the 7th century, the record of the so-called civilized European nations, even in the 18th century, does not seem to be very creditable.

On this point the Islamic teaching is:—

"At the end of the war, they should be set free without ransom, if found advisable and practicable, or on payment of a due ransom."
(XLVII: 4)

No third course is open. Moreover, there are two important contingencies for which the Islamic provision is equally striking for its humane, enlightened view. What is to happen to those prisoners of war who lack the means of paying their ransom? They are themselves too poor and their friends take no interest in them, nor does the government or agency on whose behalf they had taken up arms. Are these to be condemned to perpetual bondage? Islam answers, "no."

"Those among your prisoners of war who desire to execute a bond, if you know that there is good in them, then execute that bond with them, and give to them of the wealth which Allah has given you."
(XXIV: 33)

The bond in question is a bond between a master and his slave executed in lieu of a cash payment of ransom because the slave lacks prisoner except after a regular battle has been fought; you desire the means for that and binds himself to pay it in agreed instalments. When this bond has been executed the slave is immediately considered fully restored to liberty, being free to turn his hand to any trade he may have an aptitude for. As a beautiful, crowning gesture of good will,

the master, out of his own assets, is directed to furnish him with some capital to start him on the new venture. Out of his earnings the master will not be entitled to anything beyond the fixed instalment.

These are the Islamic laws in regard to Slavery, comprehensive and invariable—so designed that their operation should automatically lead to its disappearance. In the first place, slaves cannot be made except in regular wars, after actual regular battles, and even then from the combatants only, or such auxiliary services as helping combatants on the field. As compared with the recognized methods for making slaves in the pre-Islamic days, the above principle narrows down the field immensely. Secondly, as an unavoidable evil, when prisoners of war have been taken, at the end of the war they are, as far as possible, to be set free as a favor; otherwise, they must be set at liberty on payment of a due ransom, the extent of which would depend upon the expense incurred in connection with the war. And should there be any prisoners who cannot ransom themselves, nor get their friends or their government to ransom them, they can regain freedom on giving an undertaking that they would pay their ransom by instalments out of their earnings. Destitute prisoners giving this undertaking are even to be helped with some capital to make it easy for them to earn their livelihood.

Designed with a depth of sympathy and far reaching vision, these laws leave no loophole for Slavery to continue for any great length of time in the wake of a war. In the presence of such extraordinary, unheard of concessions, and tangible solid encouragements for him to regain freedom, if a prisoner does not care to avail himself of the opportunities offered, it can mean but one thing: that he finds his "bondage" among Moslems more agreeable than free life among his own people.

It is to be remembered that these are not paper laws only, left safely buried in statute books: Islamic history is full of evidence that they were fully enforced. To quote only one instance, the malcontent who stabbed Hazrat Umar to death was a slave who had been set free on execution of a bond of *mokatbat*. He was a skilful artizan, and the

instalment agreed upon was light which it was quite easy for him to pay. But one day he complained to the Khalifa that the instalment was too heavy and should be reduced. When Hazrat Umar looked into the case he found that the man's income was many times greater than was estimated at the time of *mokatbat* on the basis of which the instalment had been fixed. His application was therefore rejected, which made him furious, for he thought that justice had been denied to him on racial grounds, he being a Persian while his former master was an Arab. So he came to the mosque next day with a dagger hidden in his clothes, which he plunged into Hazrat Umar's heart as he was passing by through the ranks in order to lead the prayers.

In regard to the treatment of prisoners of war the Islamic teaching is equally human. Should it be found necessary to set them a difficult piece of work, the master too should join them in their toil; harsh, overbearing, abusive language is not to be used; wages are to be paid before the sweat of the prisoners' brow has had time to dry. Should the master happen to hit him in a fit of temper, the indignity suffered in the blow entitles the prisoner to automatic, immediate freedom. The prisoners' rations are to be the same as your own in quality and quantity, and his clothes too are to be the same quality as your own dress. No wonder then that those who fell into the hands of Muslims as prisoners of war, in many cases did not care to go back to their own people. But then, has any one a right to object to a Slavery against which the slave himself had nothing to say, which in fact he preferred?

Here I am not discussing Slavery except as a side issue, but in view of the importance of the point involved I thought it was necessary to discuss the matter at some length. World History stands to prove that this institution has been inextricably bound up with the economic life of nations. The roots of Russian economy lie buried deep in the fruits of "serf" labor, while the development of Siberia has been achieved mainly with labor forced from political exiles. Development of the United States of America owes not a little to the toil of African Negroes brought across the Atlantic and sold as slaves to the early settlers.

Similarly Greek and Roman history bears out that their commerce and industry was for the most part based on slave labor. Ancient Egypt, too, well exploited this ignoble economic weapon, and the grandeur of France and Spain a few hundred years ago was not a little due to the services rendered by slaves. Slavery and the world economy, thus, are found interlocked in history wherever we go. "Civilization" therefore reeks with the sickening smell of innocent blood congealed on the slave driver's whip. Islam alone comes out of the test with honor untarnished, for Islam ruled from the outset that the splendor of wealth based on slave labor was a foul disgrace, and enforced a set of laws which make the existence of Slavery impossible.

Hazrat Khalifatul Masih II, Head of the Ahmadiyya Movement in Islam,
The Economic Structure of Islamic Society.

The Language of Quran

It speaks in the language of poetry, though not tied to the external yokes of metre and rhyme. If by poetry one means the almost magical disposition of words so that they echo and re-echo in the mind, opening up long vistas to the inner eye and creating in the spirit an exaltation that lifts it clear above the material world and illuminates it with a sudden radiance, that is just what the Quran means to the Muslims."

H. A. R. Gibb in *The Muslim World*, April, 1948.

"The contents of the different parts of the Quran are extremely varied. Many passages consist of theological and moral reflections. We are reminded of the greatness, the goodness, the righteousness of God, as manifested in Nature, in History, and in Revelations through the Prophets; especially through Muhammad. God is manifested as the One, the All-Powerful. Idolatry and all deifications of created beings, such as the worship of Christ as the son of God, are unsparingly condemned."—*Encyclopaedia Britannica.*

What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolute and uncompromising belief in One God is the central doctrine of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and Guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius, and Zoroaster. Islam represents the completion of the mission of *all* the prophets from the earliest dawn of history. It teaches that in fact *all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.*

4. Quran, the Moslem Scripture — the Word of God, was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the distinctive features of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadhan.
- (c) Relief of poverty.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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